

was serving; and that he had been persuaded to avenge an imaginary wrong by a real injury. And he felt that patriotism might be a crime. Then his young wife, anxious and alone, mourning his absence, and constantly trembling at the perils he encountered, came over his mind; he realized her miserable uncertainty; and shuddering at her desolation if he should be slain, he wept. But the trumpet sounded; discipline drove all softer feeling from his heart, and he rushed foremost in the battle's charge—a reckless instrument of destruction.

Gallantly he dashed on, if that can be called gallant where all thought is driven from the mind, and the man sees nothing but the foe before him—his white plume could be seen tossing above the smoke, in advance of his men—the square he was charging fired—his horse fell, and his comrades tramped over him on their way to victory.

His body was thrown into a pit with some hundred others—his name was omitted in the despatch which told the story of the battle in which he fell. And thus ends the life of a soldier.

**THE TEMPERANCE STAGE.**—A gentleman called a few days since at our office, and related the following incident:

In going from Newburyport to Portsmouth, a well dressed man entered the stage at the former place, having well refreshed himself at the bar. He soon became very noisy and foolish, and attracted the notice of the driver, who himself was an owner in the establishment. Coming in about an hour to a tavern, the driver stopped, and asked the gentleman if he had any baggage.

"Yes sir," said he.

"Please to point it out."

He did so; and the driver took it off and placed it in the door-step.

"Now," said he, "please to get out."

"Why," said the well-primed gentleman, "I don't wish to stop here."

"Cannot help it," said the driver, "I drink no spirit, and my horses drink none; and I cannot carry you here till you get sober. I shall be along again—now."

The gentleman was left, much to our relief.

We hail such incidents with joy; for if there is any thing which destroys the comfort of travelling, it being couped up the live-long day in a close stage, is a filthy drunkard.—*Lowell Pledge.*

#### SINGING BOOKS.

As the season is approaching for the commencement of Singing Schools, the subscriber would give notice that a variety of Singing Books will be furnished at the publishers' prices, at No. 19 Washington street. D. H. ELA.

#### TRUSSES.

The Subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and sale of TRUSSES, of every description, and has now a Show No. 3, in Scovell's Buildings, up stairs, opposite the former office of the *Charlestown Museum*, Court-street, having for 12 years past, been engaged in the manufacture and making use of these Instruments, and in an opportunity of witnessing numerous distressing cases of Hernia, Rupture, &c. in the Charlestown Almshouse, and within two years has applied several hundred Trusses to individuals, which have given the most satisfactory relief, and many cases produced an entire cure—he is now confident he can give every individual relief, who may be disposed to call on him. Separate rates will be made for the accommodation of individuals calling at the same time, and he has every facility for fitting these important articles.

Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public, one year since, by Dr. J. C. WARREN of this city, and is permitted to refer to Dr. WARREN and THOMPSON of Providence. J. FREDERICK FOSTER.

Nov. 11. J. H.

A. L. HASKELL & CO.

WHOLESALE and RETAIL dealers in Furniture, Featherbeds, &c. &c. put up in boxes, 3 and 10 Deck square—have on hand, with a variety to suit every taste, in my opinion that may be wanted, the following articles, which will be sold on such terms as can best please the retailer, viz.—Secretaries, Dressing Cases, Furens, Canard, Card, Pembroke and common Tables, Ladies' Work Tables, Bedsteads, Couches, Sofas, &c., Sofa Pedestals, Circular Tables, Counting Boxes and Portable Pests, Locking Boxes, Brass Fire Sets, Brass Time Pieces, Wooden Clocks, and Bells.

MATTS.—Double bordered broad Spanish hair, double bordered Russian hair, single bordered Russian hair—different qualities and prices.

FEATHERS.—Best Live Geese, Southern and Western, &c.; Russian of various kinds—all of which are warranted and true.—Feather Boxes of different qualities and prices; and Ticks, Pillows and Pillers, ready made.

\* Every article sold, warranted equal to recommendation, personally attended to, and all favors thankfully received.

Nov. 11. J. H.

WHITTIER & WARREN.

WARRANTED BOOTS AND SHOES of all descriptions, by the package or single pair, No. 14 Dock street, (opposite Faneuil Hall,) Boston. If Sept. 9.

BOTANIC INFIRMARY.

Let the Sick read and attend.

The subscriber would give notice to the public generally, that he has opened a Botanic Infirmary in Medway village, Mass., where he will be happy to receive and attend upon any who may favor him with their visit.

The subscriber feels confident, from his own experience and observation, that the Johnson system is in itself sufficient to every disease, excepting to a certain extent, those where he is here. He has seen fewer—sheer scourge of mankind—but submit to the powerful effect of vegetable remedies, in the short space of twenty-four hours. If any doubt, let him come and see—and if the system, upon trial, prove good, advice to come and then and not now, for the time is short.

A female nurse, well qualified for the business, will devote all her time in attendance upon the female patient, who may return to the Infirmary for the recovery of their health.

An assortment of Vegetable Medicines will be kept for sale in the Infirmary, among which are the following articles, viz.—restorative Syrup, Rheumatic Drops, Vegetable Powders, Balsamic Elixirs, German Liniment, &c. &c.

Oct. 7. L. H. BENNETT.

GARDENERS WANTED.

A FEW GARDENERS BORDERS can be accommodated in my garden, 6th and Cedar street, corner of Church street, one or two gardeners with their wives, who would be furnished with pleasant rooms.

If any friends from the country, who may come as Representatives to the General Court, should find it convenient for them, they might probably be accommodated.

L. TOMPKINS.

BOOK AND JOB PRINTING

EXECUTED with neatness, and on reasonable terms, at the HERALD OFFICE, 19 Washington street.

TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum paid within two weeks from the time of subscribing. If paid, not received after this, \$2.50 will be charged, and \$3.00 at the end of the year.

2. All subscriptions are continued at the expiration of eighteen months, unless paid.

3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom you may be sent.

4. All contributions on business, or designed for publication, should be addressed to BENJ. KINGSBURY, JR., post paid, unless containing \$10.00, or five subscribers.

5. All biographies, accounts of revivals, and other matters relating to facts, must be accompanied with the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.

# ZION'S HERALD.

*Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.*

Vol. VII. No. 2.

ZION'S HERALD.  
Office No. 19 Washington St.

BENJ. KINGSBURY, JR., EDITOR.  
David H. Ela, Printer.

FOR ZION'S HERALD.

To John Henry Hopkins, D.D., Bishop of the Protestant Episcopal Church, in the Diocese of Vermont:

LETTER XII.

RIGHT REVEREND SIR—You have asserted, that in the warm climates of the East Indies, although there is much crime, there is but little intoxication. This assertion, in the latter branch, we have undertaken to disprove. The means of intoxication appear to have been desiderata in every age and nation of the earth. Man is not easily diverted from his determination to be drunk. Whenever, in Great Britain or in other countries, the excise is augmented upon one liquor, the consumption of others is notoriously increased. Man is not likely to resort to the beverage of God's appointment, because a forbidding duty is laid upon gin; but he flies instantly to beer, or to some other means of intoxication. If the exertions of the Temperance Society should produce no other effect than to render the employment of ardent spirits entirely disreputable, the effect of their exertions will resemble the effect of the excise. Man will fly to other means. Upon the same principle, so far from coveting, we should most truly and earnestly deprecate the abandonment of ardent spirit, if its place were to be supplied, in the affections of mankind, by the free and familiar use of fermented liquors: such, at this moment, is the condition of the East. We are informed by merchants of the first standing, in this city, that the monthly amount, paid for opium in the market of Canton, at the present time, exceeds one million of dollars. Thence it goes, upon the wings of the morning, and of the evening also, as the trade is illicit, to the uttermost parts of the East beyond. The decree of Mahomet comprehends all intoxicating drinks, as we are informed by Suleyman and other commentators on the Koran. There is, nevertheless, as we have shown in the preceding letter, a vast amount of drunkenness in the East, produced by wine. But, as some conscientious members of Temperance Societies, of the old platform, indulge *ad libitum* in wine, who would on no account partake of ardent spirit; many a good Mussulman gets drunk upon some natural inebriant, who yet reverences the Prophet, and abstains from intoxicating drinks. Drunkenness is produced in the East, to an astonishing extent, by a variety of intoxicating drugs. Opium is universally employed by the Turks. Throughout Turkey, the seeds of the *Peganum Harmala* are sold: this is a species of Syrian root, and of a highly intoxicating quality, and with this Solyman, the Turkish Emperor, kept him almost constantly drunk. *Masla*, among the Turks, and *barque*, among the Persians, are prepared from the dust of the male flower of hemp, and from its leaves. The *beng* of the Indians is formed from the leaves of the *hibiscus*. Various species of the *datura* or thorny apple, roots of the black henbane, the *hyoscyamus physaloides*, berries of the deadly nightshade, and sundry other materials, are employed extensively among the Eastern nations, for the promotion of drunkenness. The leaves of the *area* or *betel*, to which the Malays give the name of *pinang*, are employed in a similar manner. So entirely destitute of all truth is your assertion, that there is only satisfactory explanation of the strange inconsistencies of the French character, and in the following remarkable words: "We have often heard, that France is a wine-drinking, but a temperate country. The latter is entirely false. The common people there are burnt up with wine, and look exactly like the cider-brandy drinkers of Connecticut, and the New-England run-drinkers. If they do not drink to absolute stupefaction or intoxication, it is because sensibility with Frenchmen is a science and a system. They are too cunning to cut short their pleasures, by hastily drunkenness; and therefore they drink to just that pitch, at which their judgment and their moral sense are laid asleep, but all their other senses kept awake. This is the only satisfactory explanation of the strange inconsistencies of the French character, and it explains how, with their characteristic volatility, they are ready for any crime, that can be committed. Hence the frequency of the most horrid crimes, such as Burking, or stealing men, women, and children, and killing them, to sell their corpses to surgeons. Their minds are kept at the point of excitement, when they are ready for any thing of this kind; while, at the same time, they know their own interest too well, to drink to absolute stupefaction. Hence the horribleness of the first revolution. Hence too the irritability and pugnacity of the lower orders in Switzerland. The broils, and quarrels, and fights, produced by the wine drunken by the lower orders, are endless."

You see how it is, Bishop Hopkins. That your "long examination" has been an "anxious" one, we can readily believe, for you certainly have been groping in the dark. To prove that the Temperance Society has given a false prominence to the sin of intemperance, contrary to the doctrines of the Bible, you have told us that there is "but little intoxication" in the East Indies, Spain, Portugal, and Italy. All this we have shown to be entirely false. And what possible relation can it have to your probandum, if it were true? What is the connection between the present condition of these countries, in respect to temperance, and "the doctrines of the Bible?" Your position is not simply that the Temperance Society has given a false prominence to this vice, but that it has done so, "contrary to the doctrines of the Bible."

We shall continue our examination of your arguments, in support of your fourth proposition.

A MEMBER OF THE PROT. EPISCOPAL CHURCH.

FOR ZION'S HERALD.

MINISTERIAL SUPPORT.

Correct views of the nature and extent of the obligations that arise from the various relations which we sustain, are important to the extension of truth and righteousness, and to the promotion of our well-being, temporally and eternally. No relations are more solemn, and their obligations more binding, than those we sustain to God our Creator, Preserver, and Redeemer. His will is acknowledged the supreme law, by all true believers. A knowledge of His will may be partially obtained by examining His operations in the material universe, and by attentively observing the dispensations of His providence, especially if the light of revelation is allowed to influence these modes of inquiry. To all the purposes of present duty and future hope, his will is clearly revealed in his written word. This we acknowledge the only rule, and the sufficient rule, both of faith and practice. Whatever it has positively required, and whatever may be clearly inferred from its teachings, is our duty; from which, on no consideration, are we allowed to deviate.

One, out of the numerous relations established by the Author of our holy religion, is that of minister and people, or pastor and flock. Various terms are used to designate the character and duties of the former, while the obligations of the latter, are no less clearly known. The term, minister, signifies a servant—one who serves who; the term, pastor, implies oversight—the care of a flock. The duties of this



BOSTON, WEDNESDAY, JANUARY 12, 1836.

Whole No. 328.

known; yet I have seen no writer who carries back the history of the art of distilling to so early a period. Again, Is the following properly rendered—"of making even water an intoxicating liquor?" If so, it would be additional evidence they distilled liquor from grain, unless it should appear they had the art of making *fermented liquor* assume the appearance of water. My desire is to be satisfied as to the origin of distillation, &c. has induced me to address you this note. Wishing you great prosperity in your important labors in the cause of temperance, which are especially called for at the present time, I remain,

Your friend truly,

A. KENT.

Charlestown, Jan. 4, 1836.

FOR ZION'S HERALD.

WARMING MEETING HOUSES.

DEAR BROTHER.—It is to be feared, that the neglect of having our Houses of Worship suitably warmed on Sabbath mornings, and also for week-day evenings, has contributed, in no small degree, to cause the smallness of our congregations, and the poor attendance of our people at the prayer meetings, during the winter months, that is such a source of mortification and grief, in so many places. Little do we realize how much influence we lose, in consequence of giving our people such a plausible excuse to absent themselves from the public and social meetings of grace. In some meeting-houses, the stoves and pipes are not constructed in a manner to impart sufficient heat; and, in most houses of worship amongst us, the fires are made so late, (frequently not until a short time before the time for meeting arrives,) as to render it impossible for the houses to be warmed during the whole service. Fires should be kindled, in all our Churches, by sun-rise Sabbath morning, whatever be the state of the weather, and three or four hours before time for service, in all our week-day and evening meetings.

It is apparent, to every reflecting mind, that from the very nature of the work, it must, of necessity, and should, by choice, occupy the whole undivided strength of the man. Indeed, there is no work in which man can engage, more fitted to exhaust his best energies. How often have the services of one Sabbath prostrated the physical and intellectual strength of the ablest minister. If at any time he engrosses in the innocent occupations and amusements of life, they can be allowed only as a recreation, used to restore his wasted spirits and strength. Deprived, as he necessarily is, of the opportunity of securing to himself those temporal advantages which others enjoy, by the application of his own energies in the ordinary pursuits of life, God has ordained that he preaches the gospel shall live of the gospel.

Particular specifications are laid down, in the gospel, with regard to the amount of compensation which a minister shall receive, much less any thing which would authorize a legal obligation, binding on the community to support the ministers of religion. It is left, not to the charity, but to the generous gratitude of the Church. In a truly enlightened and devoted mind, there is no want either of generosity or gratitude. But though the New Testament does not define, particularly, the amount which the ministers of God shall receive, we may form some estimate of the mind of God, on this point, by the fact, that, even under a darker dispensation, He required, for the support of religion, one-tenth of all the produce of the earth.

Without remarking on the manner in which other denominations support their ministers, the wisdom of the Methodist Episcopal Church, in their General Conference assembled, have directed the mind of the Church to certain items to be taken into the account, in making appropriations. The amount, necessary to be raised for quarterage, particularly specified; and certainly any one acquainted with the wants of a preacher's family, the peculiar circumstances in which he is placed, the various calls upon his time, attention, and labor, both at home and abroad, to say nothing of the various charitable objects which present themselves to his mind at the present day, will, for a moment, suppose that this estimate is too high; and, especially, if he take into the account the depreciation in the value of money, since the time when the General Conference fixed the allowance for quarterage.

And it should be distinctly understood that annual allowance, so called, in its amount, is fixed. Not the least reference is to be had to this, in any other estimates. The simple questions proposed, with regard to house-rent, fuel, and table expenses, are to be examined and estimated, precisely as they would be if quarterage were allowed. They should be estimated, by the committee chosen for the purpose by the Quarterly Conference, just as they would estimate them for themselves, or any other individual placed in similar circumstances; much less should any reference be had, in making out these estimates, to any supposed amount received from marriage-fees, and some other little contingencies, which it sometimes falls to his lot to realize. His right to solemnize marriage is given him, jointly by his ordination and the civil authority. What he receives from this source, comes as legal payment for services performed, as much so as when performed by a magistrate. And it should also be remembered, that, when he receives in this way, frequently comes from those who have no connection, either with the Church or congregation, of which he is the pastor. If it were ever intended that committees, in their estimates, should have reference to the above-mentioned items, would it not have been stated in the Discipline? And, in that case, would not the pride, not to say moral sense, be a little offended to find such a provision there? Would not a generous-hearted committee-man feel rather delicate, on entering so far into the privacies of a poor preacher's interests, as to inquire how much he received for marriage fees, &c. &c.?

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## DIALOGUE ON NEWSPAPERS.

*A.* How does it happen, neighbor B, that your children have made so much greater progress in their learning and knowledge of the world, than mine? they all attend the same school, and, for aught I know, enjoy equal advantages.

*B.* Do you take the newspapers, neighbor A?

*A.* No sir, I do not take them myself; but I now and then borrow one, just to read. Pray sir, what have newspapers to do with the education of children?

*B.* Why, sir, they have a vast deal to do with it, I assure you. I should as soon think of keeping them from school as to withdraw them from the newspapers. Indeed, a newspaper is a little school of itself. Being new every week, it attracts their attention, and they are sure to peruse it. Thus, while they are storing their minds with useful knowledge, they are at the same time acquiring the art of reading, &c. I have often been surprised that men of understanding should overlook the importance of a newspaper in a family.

*A.* In truth, neighbor B, I frequently think I should like to take them, but I cannot well afford the expense.

*B.* Can't afford the expense—what, let me ask, is the value of five or six dollars a year, in comparison with the pleasure and the advantages to be derived from a well conducted newspaper? As poor as I am I would not for fifty dollars a year, deprive myself of the happiness I enjoy in reading, and hearing my children read, and talk about what they have read, in the papers. And then the reflection, that they are growing up intelligent and useful members of society. Oh, don't mention the expense! Pay it in advance every year, and you will think no more of it.

*A.* I believe you are right. I now begin to see my folly, I will go home and order the printer to send me his paper immediately.

FOR ZION'S HERALD,  
PROVIDENCE DISTRICT.

To the Preachers and Brethren:

DEAR BRETHREN.—It has pleased the great head of the church to pour out his Spirit on some parts of the district, since the last conference. In Brookfield circuit, as also in Lowell and Oxford, we have been favored with good revivals of religion. In Northbridge, Needham, and Mansfield circuits, we have had refreshing seasons from the presence of the Lord. In several other places there have been some conversions and additions. I think we may safely calculate that *five hundred souls* have been converted to God in this district within the last six months. Of these *about four hundred* have been added to our church. And though it must be confessed, that the state of religion in some parts of the district, is at present, very low, yet, I am not aware, that an *uncommon* "dearth" prevails among us, or elsewhere. We have much to be thankful for—much to encourage us. We have also enough to humble us, and stir us up to greater diligence in the things of God.

The state of discipline, might, and ought to be greatly improved. *Punctuality*, is one of the great points, of which, we should never lose sight. But in this we are deficient; particularly as it respects class meetings, quarterly conferences, love feasts and finances. Do all our classes hold their weekly meetings? Are there not more than twelve of fifteen persons in any of the classes? Do the preachers visit the delinquent members, and explain to them the consequences of continuing to neglect their class meetings? and do they see that the leaders do the same? It is made the leaders duty to see each person in his class once a week, and if this class is *small*, he can generally do it. Are the class papers renewed as often as they should be? and are they *marked weekly*? If these are *little things*, they are, nevertheless, very important.

In making these inquiries in the Quarterly Conferences, I found on the first tour round the district, several classes with from *thirty to fifty* members. (a) In one circuit, where there were nearly one hundred and fifty members, I found but *thirty classes*! Now it is impossible for the leaders to do their duty to their classes where they are so large. I believe we have none so large now, yet in many places the people are still *too many*! In one circuit, not long since in his class paper renewed for *several years*! The present preacher is not so much to blame, as he had been on the circuit only about *six months*!

Our Quarterly Conferences are too thinly attended. These are an important spoke in our great wheel. Those who absent themselves, from Quarterly Conferences, should be reported at the ensuing Conference, and required to make their excuse for non-attendance. It is important that every member should be present—all the classes should be represented, and all the stewards should be on the ground to make their report, especially the recording steward. It is very desirable also to hear from the local preachers and exhorters in every Quarterly Conference. The secretary of the Quarterly Conference should see that its doings are recorded in a book kept by the recording steward, and said book should *always be brought or sent to the Quarterly Conference*. Let the leaders always have their class papers with them (and if they cannot attend, send them) at the Conference. And the Conference should always be appointed when there can be sufficient time to attend to the business.

Our *Love-feasts*, brethren, are not what they should be. They are designed particularly for the benefit of the Church; and to the members of the church they should be *confined*, with the exceptions which the discipline allows. Our love feasts are not *what they used to be*, and one reason is, they are not held as they once were. The old ticket system has become nearly extinct, not only in this district, but through the Conference. Would it not be well to revive it again? The doors should be closed at the *time appointed*, with the allowance, perhaps, of a few minutes for the variation of time pieces; and they should not be opened till the love feast is through.

About one half of the Quarterly Meetings in this district, as also through the whole Conference, must be held on week days. And there is no *real reason* why they may not be well attended, and made interesting. All that is wanting, is enterprise and public spirit. And if the preachers have that spirit, they can, by persevering efforts, infuse it into the people. Let such meetings be generally held *two days* commencing, perhaps, the evening previous. Let some one or more of the neighboring preachers be invited to attend, (b) and if the presiding elder cannot be present always at the commencement, the meeting may be interesting. If such Quarterly Meetings were to become a general custom, it would be for the cause, than to have too many little four days meetings. Would it not be likely to give a check and influence to the one, and save the other from disuse?

In some parts of our work, we have, I think, too many little four days meetings. In one small circuit in this district, there have been lately held three of these meetings and all in the space of a month or six weeks! This course will make such meetings *small*, and destroy their influence. And, besides, it calls off the preachers too much from the regular work. While one of these little meetings was in session, I attended a Quarterly Meeting on a neighboring Circuit, and lo! one of the preachers was absent from the Quarterly Meeting in attendance on that! Brethren, would it not be well to look up the resolutions on four days meetings, passed by the New-England Conference two or three years since, and be *governed by them*? Said resolutions recommended, that such meetings be connected with Quarterly Meetings. But when this is the case, let the Quarterly Meetings always be held during the *last part* of the protracted meeting—otherwise I prefer to have the Quarterly Meetings stand alone. Quarterly Meeting notices should be given out publicly the two or three preceding sabbaths at least—subjoined in one or more instances with such

remarks as shall be likely to induce a general attendance. Now, brethren, if we would have a good attendance at our Quarterly Meetings, let us make a little noise about them—try to get up a little excitement on the subject. Let us, as preachers, feel and manifest an interest—a *deep interest* in our Quarterly Meetings—and our spirit will become contagious—others will catch the flame both in the church and congregation; and we shall enjoy on such occasions refreshing seasons.

A word on the subject of our *finances*. And here there is a great deficiency, both as to *punctuality and liberality*. In this, as in every good thing, the preachers must take an interest. They may give much counsel and advice without detriment to their work of saving souls. As preachers we may, and ought to occupy a medium position—avoiding too great difference on the one hand, and too much concern for the "loaves and the fishes" on the other.

In our finances, *system and promptness* are everything. There is *now* in our church and congregations, in this part of the country, an *ability*, and in generally, I believe, a *disposition*, to pay the preachers the moderate allowance fixed by the discipline of our church. There is, notwithstanding, a great deficiency. System and punctuality however would remedy the evil. A thorough system of operations should be established at the commencement of the year; and the preacher's allowance should be paid him *quarterly without fail*. He must live by the quarter, by the week, by the day. His expenses are constantly accruing. And besides, it is much easier to make up quarterly deficiencies than yearly. The burdens of the church are generally borne by a few liberal souls. But I must stop. Let me, dear brethren, be ready to and hearty in every good word and work. These remarks are made with the best of feelings and motives. May the good Lord give us prosperity in all our borders.

Yours in love,  
O. SCOTT.

Holliston, Jan. 9, 1836.

(a.) We have one in this city as large.  
(b.) Or—pardon us, brother Scott for the suggestion—let them come, without being invited. Preachers are getting too much into the fashionable custom of waiting until they are written to, before they will attend any extraordinary meeting—and *Methodist Preachers* too.

## ZION'S HERALD.

BOSTON, WEDNESDAY, JANUARY 13, 1836

## WRITE PLAIN.

Some of our correspondents are in the habit of crowding their communications into a fine hand and very close lines, to save postage and paper; and one recently, after writing his sheet full in a delicate hand, turned and wrote it up and down, across the former lines. Now this is false economy, as will be seen by the following account current:

Correspondent of Zion's Herald,  
Dr. To extra time of Editor, in decyphering communication,  
25 To do. do. of Printer, do. 374  
To inconvenience from peevishness from same cause. \*00

624 These are real expenses, and the second item has actually to come from the printer's pocket. Now suppose the correspondent saves, 1 sheet paper,  
01 Postage, 124-134

Balance against Correspondent, 49

Will our brethren please take notice of the above, and govern themselves accordingly?

\* This item is left blank for the same reason that when a man is killed there are no damages to pay. Life is inestimable, and so is pain.

\* AGNES DEI.—The fact published in the Herald a few weeks since, relative to the imposition (the waxen "Agnes Dei" made of newspaper) practiced upon a lady of this city, by his "lordship" the Right Reverend Bishop Fenwick, has never been denied or disproved. This we consider an admission of the truth of this statement.

\*\* ALL persons who are connected with the trials of the Northbridge Camp Meeting rioters, as *witnesses*, are reminded that they must be at Worcester on Monday, the 18th of this month.

## STATE OF RELIGION, &amp;c.

BOSTON DISTRICT, JAN. 6, 1836.

DEAR BROTHER.—It is with no ordinary pleasure that I communicate the intelligence of the brightening prospects on this District, during the past quarter; and although we are far, very far, from being what we ought to be, yet, praise God, the aspect of things, both as it regards the institutions of our church, and the spiritual state of our people, is more promising than at the close of the first quarter. Our Quarterly Meetings are making a small approach towards the spirit and design of this important branch of our unexampled economy; and in most instances the Love Feasts have been "seasons of refreshing from the presence of the Lord," so as to occasion the exclamation, "This seems like an old fashioned Methodist Love Feast!"—These things however, we are compelled to acknowledge, form but a few bright spots to render the surrounding gloom the more visible and melancholy. There is still a great want of interest in too many of our people, respecting Quarterly Meetings. In some places but a fourth part of the members attend; and in cases of a week day lecture, being held in connection with the Quarterly Meeting, we are obliged to preach almost to the walls of the meeting-house!—so forgetful have we become of the need of something to break in from time to time upon the distraction and inordinate solicitude of worldly life.

The inconstant attitude of our members (with some exceptions) upon class meetings, and week day evening prayer meetings, is yet a source of grief and a disappointment. We trust, however, the course now pursued will eventually remove the evil, even if it reduces the number of nominal Methodists.

Among the many causes that operate to keep us low as a denomination, in this, as well as other parts of our work, are the miserable state of our financial concerns, and the awful apathy of our people, both in and out of the church, to the social study of the Bible. Well may we despair of a permanent foundation being laid for the extension of the work of God amongst us, with all our Four Days and Camp Meetings, while we are so wanting in an efficient system to secure a respectable support for our ministry, and so almost universally uninterested in Biblical study and instruction. I believe there are but six or seven Bible classes in operation within the bounds of this District, and these few are far from being in a flourishing state! No wonder that "our religion is superficial," and our reformatory efforts, when we have any, are productive of no more real increase in our strength and prosperity. O when shall we awake from our long slumbers, to our duty, and to our interest!

Some parts of the District have been visited with a gracious outpouring of the Holy Spirit, viz., Lynn South Street, Gloucester, and Boston Church Street. Indeed, with the last mentioned place are associated more of the principles of primitive Methodism, than in any other place of which I have any knowledge. God forbid that as their age and numbers increase, they should depart from the

spirit with which they are now so peculiarly characterized!—Boston Bromfield St. Church has also shared in a refreshing shower, as the result of a Four Days Meeting. Some mercy drops also have been granted other places; and perhaps we have had as much reformation as the existing state of things among us would permit, or render expedient. There is evidently a good work going on in the church; and if not interrupted by the return of the Spring, and the hurry of business, we may hope for better days! yes, we may hope that ere long "Holiness to the Lord" shall we written not only upon all our meeting-houses and altars, but upon the stones, vessels, and scenes of worldly and domestic business, of all our people! Then shall reformation reach reformation, and the glory of God be straight, and the rough places be made smooth."

I will close this communication by remarking that we are cherishing the hope that the practice of sending petitions to Conference for *particular preachers*, and of *preachers* making a selection of *their fields of future labor*—that bone of our peace and prosperity, which has paralyzed our once glorious itinerancy—is about to be done away. Indeed many of our people have become dissatisfied with it. For ourselves we are resolved, that a petition goes from this District for a preacher in name, to oppose it with all the influence we can exert, being convinced that the awful alternative to which we are reduced is, either to renounce the distinctive features of Methodism on Boston District, or give up petitioning to Conference.

Yours in love,  
J. HORTON.

LYNN, MASS., Jan. 6, 1836.

MR. EDITOR.—Perhaps it is due to Zion in general for me to say a word in regard to our church on Lynn Common. Although we have not witnessed so deep a work in the church, and so extensive an ingathering of souls as we have long and ardently desired, yet if large and attentive congregations, an appreciation of divine ordinances, an increase of the unity of the Spirit in the bonds of peace, a deep interest in the prosperity of the cause of Sabbath schools, of temperance, and of missions, frequently a deep sense of the presence of God, and occasionally the conversion of a few individuals among us, afford grounds of encouragement, then surely we should be encouraged. Had we another meeting-house, and a suitable preacher, we could easily collect another congregation.—On the last Sabbath seven promising probationers were presented to the church, after which the holy communion proved a season of unusual interest; and I may add that our late Quarterly Meeting was a good time, the Love Feast was in some degree worthy of the name. All were prepared to say, "It is good for us to be here." We are looking for a gracious revival.

J. HORTON.

SENTENCE OF DEATH has been passed by Chief Justice Shaw on the incendiaries, Russell and Crockett.—They were asked if they had any thing to say why sentence should not be passed, but made no reply.

an gone? Who will guide them in health, and smooth their pillow in sickness? Who will teach them to bend their knees in prayer, and early in life make God their friend?"

Visit the field where contending armies have met.—Here lies in death the husband and the father, for whose safety and protection, the daily prayers of his bereft family have ascended to heaven. How the tidings will overwhelm them. See here a son—the object of a father's pride, and a mother's affection. He is dead. They will never see his face more.

What dagger to their hearts, the news will be.

We cannot turn away from death. Sudden or slow, early or late, he will come to all.

## LET US PREPARE TO MEET HIM, THEN.

As it is settled that we cannot turn away from death, how can we better exhibit our wisdom and forecast, than in preparing to meet it. But what heedlessness, inconsideration and dullness of apprehension, do mankind manifest on this point. The various wants of our bodies are all anticipated, and ample provision is made for them. The common casualties of our situation are apprehended, and preparation is made for them. We prepare for sickness and old age—for visits and journeys—for summer and winter—for enemies and friends—for work and for play—for storm and for sunshine—for labor and for rest,—and for short for every thing but death. O how short-sighted, inconsiderate is man! Every man who dies when he has prepared himself for that dread moment, yet the living do not profit by it; they slumber till their hour comes, and with unabating regret they sink away, making room for others to die the same.

We have above called death an enemy. But he is not such to the good man. He takes him by the hand, and meets him with a smile. He welcomes him as his deliverer and friend. He has set upon the principle, that he cannot turn away from death, and he is therefore prepared to meet him. —

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SENT

The captain then stepped up, and, with a kick, into the crowd into the front rank!

The senior editor, should give way to his suspicions,

the a spectre, where none really existed. Had he

he remarks, one week more would have placed

hands a communication, setting forth, that no person

ever knew better than the senior editor, the real

agents of your Western correspondent. Yet, what

happened? While your Western correspondent has

aborted, at some expense, much trouble and much

time, to sift down and get correct dates of Bishop

andreeus age, and collecting materials for sketches of

his two excellent departed bishops, (Asbury

Kendree,) to be published by them, our Editors

applied a torch, and may set the whole Church in a

fire, not for controversy, and possess no univer-

sal feeling towards any one; and referred not to edi-

torials to periodicals. I had met the host in the

editor Christian Sentinel, published near the place

of nativity, in Old Virginia, to which place the

controversy, to bring in another order of minis-

ters and on the heads of local preachers, and to degrad-

ed travelling preachers and our two old bishops,

of whom were taught in a theological seminary,

college, was introduced; and the intruders, who

were on raising a tax of so much per head on the

heads to be levied by the Professors of Colleges, then

and "public sentiment" has been hurling their prin-

ciples into oblivion. Our senior editor had kept his col-

open for your correspondent; he was preparing

to aid him; but after writing three apologetics

he, ceased writing, when some of his itiner-

ers felt indignant at the treatment he had re-

ceived from the correspondents of the Advocate, and ad-

vised him to write no more! It now depends upon

you apology, whether he returns at all.

A PREACHER IN THE FAR WEST—OR,

THEOPHILUS ARMINIUS.

old times, there was a preacher in the General Confer-

ence who used to see species in every thing—"Innovation,"

Bishop Asbury had died, poor fellow, he preched and

his funeral sermon, and charged the good old Bishop

of infinite love of power; but this is a day of infallibility

priests; it began in England!

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may more particularly need, for their voyage and subse-  
quent duties. During this period their outfit is prepared  
under the direction of the secretaries; and at this time al-  
so, if not before attended to, they receive ordination. Dur-  
ing my late visit in London, the secretaries' houses were  
full of missionaries; seven were ordained, and a number  
embarked during my stay; and a number more were pre-  
paring to embark. In a few days they will have sent out,  
since their last conference, thirty or more to different parts  
of the world.

The Rev. Mr. Leslie seconded the resolution, and  
urged the following reasons for its adoption, viz., that  
the cause of missions is the cause of God; that its object  
was the salvation of the human race; that to accomplish  
this the Son of God had left the seat of glory, and suffered  
on the cross; and finally, that he had given command-  
ment to his followers to go into all the world and  
preach the gospel to every creature.

The following resolution was presented by Rev. Mr.  
Mudge:

That as the Methodist connexion throughout the world  
are indebted (under God) to a missionary spirit and its  
practical operation for its influence as a religious  
community, it is therefore recommended that they  
should cherish that spirit, and use all suitable means to  
educe and send missionaries to all the human race who  
are destitute of the blessings of pure Christianity.

A letter from Liverpool, dated Nov. 25th, has the fol-  
lowing: "JAMES HOGG, the Ettrick Shepherd, is dead.  
He had been ill for three weeks of bilious fever, which  
latter assumed the form of jaundice; and after the disease  
took that turn, his prostration of strength was so  
great that his life was despaired of. He went off at noon  
on Saturday, Dec. 21st, like a child going to a pleiad rest.  
He has left many a mourner in Scotland—many an admirer  
through the world. A more open-hearted, generous-minded man I never saw. He was born the same  
year as Sir Walter Scott, and would have been 60, had  
he lived till January 25, 1836. He died at his residence on  
the banks of the Yarrow. He has left a large family."

EXTRAORDINARY TIDINGS!—The following extracts  
from an account of one of the most extensive revivals in  
the world, is from the Wesleyan Methodist Magazine, and  
is written from the South Sea Islands by Mr. Tucker,  
an English missionary: "There has been a most glorious  
and extraordinary outpouring of the Holy Spirit recently  
at Vavou, and on this station. (We have not yet  
heard from Tonga.) It has been a pentecostal season, an  
overwhelming shower of saving grace." They were  
visited first at Vavou, where a good work has been going  
on for several months. The king and queen were among  
the penitent seekers of salvation, and are now among the  
saved of the Lord. \*

The king has written to brother Watkins a very delightful letter, giving an account  
of the great things the Lord had done for him and the  
queen."

#### OUR OUTSIDE.

We commend to our readers' attention, several import-  
ant articles on the outside of this week's paper.

First comes Mr. Sargent's letter to Bishop Hopkins—one  
of the most valuable of the series. These numbers are  
so elaborate, well-written, and instructive, that we  
pray the man who has allowed himself to pass them by  
without perusal. He yields a mace of iron, and has  
plain, common-sense, scientific gentlemen, totally  
of extra flourishes. He threatens to argue the  
on Popery. Surely, Mr. Pepper will rest, vi et  
extremis, such a daring innovation upon his columns.

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## Poetry.

THE BRIDE.  
BY MRS. GIGGORY.

I came, but she was gone.

There lay her lu c,  
Just as she touch'd it last, at the soft hour  
Of summer twilight, when the woodbine cups  
Filling with deeper fragrance, fondly press'd  
Through the rais'd casement, uttering tender thanks  
To her who twined them. On her favorite seat  
Still lay her read, and eads near the page  
A note, whose cover her slight pen had traced  
With lines unconscious, while her lover spake  
That dialect which brings forgetfulness  
Of all beside. It was the pleasant home  
Where from her childhood she had been the star  
Of hope and joy.

I came, and she was gone.

But this I knew, for I remember'd well  
Her parting look, when from the altar led,  
With silvery veil, but slightly swept aside,  
How the young rose leaf deepen'd on her cheek,  
And on her how a solemn beauty sat,  
Like one who gives a priceless gift away,  
And there was silence. 'Mid that stranger throng,  
Even strangers, and the hand of heart, did draw  
Their breath suspense, to see the mother's lip  
Turn ghastly pale, and the tall statice stire  
Bow with a secret sorrow, as he gave  
His darling to an untried guardianship,  
And to a far-off clime. Perchance his thought  
Travers'd the moss-grown prairies, and the shores  
Of the cold lakes—or those o'erhanging cliffs  
And mighty mountain tops, that rose to bar  
Her long-reared mansion from the anxious eye  
Of kindred and of friend.

Even triflers felt  
How strong and beautiful is woman's love,  
That, taking in its hand the joys of home,  
The tenderest melodies of tuneful years,  
Yea, and its own life also, lay them all  
Meek and unblushing on a mortal's breast,  
Reserving nought, save the unspoken hope  
Which hath its root in God.

Mock not with mirth  
A scene like this, ye laughter-loving ones:  
Hence with the haukey'd jest. The dancer's heel—  
What doth it here?

Joy, serious and sublime,  
Such as doth nerve the energies of prayer,  
Should swallow the bosom, when a maid's hand  
Fresh from its young flower gathering, giveth on  
That harness which the minister of death  
Alone unlooseth—and whose power doth bid  
Or mar the journey of the soul to heaven.

## THE ABORIGINES.

Where are they—the forest rangers,  
Children of this western land!  
Who, to greet the pale-faced strangers,  
Stretch'd an unsuspecting hand?  
Where are they, whom passion goaded  
Madly to the unequal fight,  
Tossing wild their feathered arrow  
'Gainst the gilded warrior's might?  
Were not these their own bright waters?  
Were not these their native skies?  
Read they not their red-brow'd daughters  
Where our princely mansions rise?

From the vale their homes have vanish'd,  
From the streams their light canoe—  
Chieftains and their tribes have perish'd  
Like the thicket where they grew.  
Though their blood no longer gushing  
Wakens war's discordant cry,  
Stains it not the maple's flushing  
When sad autumn's step is nigh?  
None are living to deplore them,  
None are left their names to tell,  
Only Nature boding o'er them  
Seems to sigh, *farewell! farewell!*

## Miscellaneous.

FOR ZION'S HERALD.

## TEMPERANCE

RETARDED BY TEMPERANCE MEN.

MR. EDITOR.—That the cause of Temperance is on the retrograde in New England, is, to me, evident from a great variety of circumstances. One is, that, in many places, where the sale of ardent spirits was once prohibited, they are now sold almost without restriction. Another is, that Temperance meetings are becoming less frequent and interesting. This may be attributed to a vast concatenation of causes, all of which are worthy of the investigation of the friends of temperance. There is one, however, which appears to me to occupy a very prominent place, and therefore to be worthy of special attention. I refer to the controversy, which has been going on among temperance men, about the use of wine, snuff, tobacco, opium, &c. Till within a year or two, the friends of temperance seemed to have had but one mind, and to have acted with their eye steadily fixed on the great evil to be removed, viz.—*Intemperance*. But this subject becoming somewhat stale, as it was then understood, some of its most zealous and able advocates, thirsting for still greater glory, left the main point, and rushed, with tremendous violence, upon some of its ramifications. Upon this, a sharp controversy commenced which has been kept up, with increasing ardor, till the present time, occupying the talents of one class of the friends of temperance, paralyzing the energies of another, and giving an advantage to its enemies they could never have gained by their own efforts.

There is no better method of destroying the force of a good argument, than to fortify it with poor ones. Much valuable ground has been lost by an effort to obtain what is not worth possessing. Many, by grasping at too much, have lost all they had. And in making an application of these facts, it may be remarked, if we wish to neutralize the force of our arguments against the drunkard, or the moderate drinker, we have only to tell him, that he is as good as his neighbor, who occasionally tastes wine. And, if we wish to paralyze the energies of a very large and worthy class of the temperance community, who occasionally use wine, cider, beer, snuff, or tobacco, we shall do well to throw them all into one common mass, with drunkards of every grade, and then, from our elevation of self-conceit, pour upon them a torrent of contumelious slander. And if this does not effect an entire stagnation of the good cause, we may carry the point one step farther, and prove that wine ought to be excluded from the communion, and those who will not sanction this measure, are not genuine temperance men. By this time, I think, it may be said, in truth, that the cause is on the retrograde. Now, Sir, that something of such a course has been pursued, is too painfully true. Many have left the main subject, on which their efforts might have done execution, and gone furiously upon its

outer branches. This has thrown our ranks into confusion, and turned brother against brother, by which means the enemy has recovered lost ground, and, in some instances, made aggressions upon the territories of Temperance.

The recent discussion, on the subject of wine at the communion, has only demonstrated to me, that man is a creature of extremes. The true state of the case, is this:—It has, long since, been proved that the wines, generally used at the communion, contain alcohol. This being offensive, both in its name and nature, the question has arisen, how shall we get rid of it. Common sense would suggest, that if our wines are corrupt, we should obtain those which are not so. But, as if this were too simple a mode of disposing of the question, forth starts some very eminent gentleman, highly embellished with Greek and Hebrew lore, to prove to us that Christ never commanded the use of fermented wine at the communion, because, forsooth, the Jews, Greeks, and Romans, diluted their fermented wines, and also, sometimes, drank wines unfermented. And, secondly, they tell us, if Christ did use fermented wine at the Last Supper, and enjoined it upon his followers to do the same, it by no means follows, that its continued use is essential to the just performance of the rite, because, in the first place, we use leavened bread, whereas Christ, most likely, used unleavened; and, secondly, because John, Broomfield, Bingham, and a long catalogue of others assure us, that some parts of the Church, in certain ages, used diluted wine, sweetened water, water, milk, &c. & c.; and that their counsels decreed that it was right, and should so be. Now, Sir, this reasoning reminds me of the following familiar syllogism which has obtained notoriety, by its extreme absurdity:—“Moses was the meekest man; therefore David killed Goliath.” It may be convincing to some, but to me it is not. By the same rule, we might have transubstantiation, or, as some would have it, that the communion is entirely spiritual, and that neither bread nor wine, or any thing else, outward, is essential to it; or, indeed, we might prove almost any thing. I contend earnestly for pure wine at the communion. Take this away, and substitute what you will, and I am done with it. If this cannot be obtained, it is not our fault. Christ, I doubt not, will exonerate us. As an individual, Sir, I would now celebrate this sacred ordinance with meat, cheese, or any other palatable food, in the place of bread, as with water, instead of wine. I shall probably be told, by some of your worthy correspondents, that I love wine yet; that I am not a thorough-going temperance man, &c. But this matters not; I do love wine at the communion, and I trust I shall, so long as I love the Bible.

In conclusion, dear Sir, suffer me to express my most ardent desire, that this subject may be put to rest. Already it has spread dissension in our churches; it has kindled up the fire of discord, even at the altar of God. If you can help us to the pure juice of the grape, we would prefer it; but don't urge us to a perversion of the solemn ordinance. I make these remarks, not to enter the arena of this controversy, but, if possible, to suppress it. As this is the first you have heard from me on the subject, so it is, probably, the last you will hear. Praying for peace and quietness among all men, and especially among ourselves, I remain yours, affectionately,

TIMOTHY.

We have published this, without the slightest alteration, as we wish brother “Timothy” to have fair play. Honestly, however, we think the writer rather foggy; perhaps he used a “little wine for the stomach's sake,” before he took his pen. At any rate, we should never think seriously of appending “Q. E. D.” to any of the above paragraphs.

## I DON'T CARE.

How often do we hear the above expression, so full of meaning, uttered by those around us, and especially by young persons. Frequently you will hear one youth say to another, after making light of sacred things, “It is wicked to do so;” the reply is, “I don't care.” Often you will hear one young man say to another, who makes known his intention of indulging in some vice or wickedness, “It is wrong; I would not do it;” and the reply is, “I don't care.” A young female may be told of the dangers of the ball-room, and that she is ruining her mind and constitution; yet the reply is, “I don't care.” A young man, who is indulging in vicious habits, may be warned of his danger; may be told that ruin and destruction will inevitably follow, if he does not abandon his course; and the reply frequently is, “I don't care.” But little do such young persons think, that this “don't care” lays the very foundation for their destruction and eternal damnation. Thousands, who have often repeated this “I don't care,” without weighing its true meaning, have finally been given up by God to hardness of heart and blindness of mind; and have practically shown, in their lives, that they “did not care” for any thing but selfish gratifications, and are now weeping and wailing and gnashing their teeth, in the regions of the damned. My young friends, be careful how you make use of this term “I don't care.” Use it, and follow it out, and it will prove your destruction. On the contrary, make a practical use of the term, *I do care*, and it will prove your salvation.

## THE PARTHENON—A DISAPPOINTMENT.

[Extract from De Lamartine.]  
We entered the wood of olive and fig trees which surrounded the advanced group of the hills of Athens like a verdant girdle, and followed the still evident foundations of a long wall, built by Themistocles, which united the town with the Piraeus. Some Turkish fountains, in the form of wells, surrounded by rustic troughs hewn in rough stone, are placed at irregular distances; and we observed several Greek peasants and Turkish soldiers, lying indolently near the fountains, supply each other reciprocally with the refreshing liquid. At length we passed under the elevated ramparts and black rocks which form a kind of pedestal to the Parthenon. The Parthenon itself did not appear to increase in size, but rather the contrary as we approached it.

The effect of this edifice,—according to the opinion of all ages, the finest that human hands ever raised, in no respect answers, seen thus, what one should expect; and the pompous description of travellers, of painters or poets, fall, indeed, sadly on the heart when you witness this reality, so unworthy of their exalted images. It is not gilded as by the dazzling rays of the sun of Greece. It does not rise in heaven like an ariel isle, bearing a divine monument: it does not shine afar upon the sea and on the land like a Pharos, saying: “Here is Athens! Here man has exhausted his genius and defied the future!” No, there is nothing of all this. Over your head, you see rising

irregularly, certain old black walls, spotted with white; these spots are marble, the remains of monuments which crowned the Acropolis even before its restoration by Pericles and Phidias. These walls, flanked at different distances by other walls supporting them, are crowned with a square Byzantine tower and Venetian turrets. They surround a large enclosure of the city of Theseus. At the extremity of this enclosure, on the side of the Aegean sea, stands the Parthenon or temple of Minerva, the virgin who sprang from the brain of Jupiter.

This temple, the columns of which are nearly black, is marked here and there with spots of brilliant whiteness; these are marks of the Turkish cannon, or of the hammer of the Iconoclasts. Its form is an oblong square: it seems too low and too small for its imposing situation. It does not seem to say: “I am the Parthenon, I can be nothing else!” You must ask your guide, and when he has answered you, you

will be between action and thought, in a perfect intelligence. Action is the child of thought; but man, jealous of every pre-eminence, never concedes two powers to the same mind, although Nature is more liberal! They exclude, from the domain of action, him who excels in the domain of intelligence and speech; they will not suffer Plato to make real laws, nor senators to govern a village.—*De Lamartine.*

## EASTERN BEAUTIES.

The Rev. Vere Monro, in a recently published “Summer Ramble in Syria,” thus warmly paints the beauties of a harem, to which, in his character as a divine, he was

admitted.

“The women of Damascus are small, but extremely beautiful; with hair of glossy black, fair complexions, and eyes whose brightness streams upon and dazzles the beholder, who, thus rendered defenceless, is exposed to an unerring shaft. Though sometimes black, their eyes are more frequently of a deep blue; but not so in our northern regions, where the full dark eyes and raven locks of the brunette indicate a morbid pulse and frigid temperament: these, fired by their genial sun, glow and speak and breathe of passion; and those inquiring looks, which among European belles, seem to be a laborious science, in them are the corrugations of nature, gleaming, penetrating, and warming, like the fierce beams that dart from the cloudless sky, in ‘the chimes of the east and the land of the sun.’ And then they have withal such laughing faces, that their life should seem to be a perpetual May. But it is their supreme bliss never to have courted the folly of wisdom: with minds entirely uneducated, they appear scarcely capable of understanding the plainest proposition; for the monk, when lamenting to me their lost and unintellectual condition, said that even compliments paid to their beauty were unintelligible to them—and these being the rudiments of knowledge in the ‘young ladies' book,’ it is to be supposed they know nothing.

“In one house eight of these were collected, expecting our arrival, of which they had been previously apprised by the monk. When we entered the court, we found them throwing water upon the pavement and each other; but, on seeing us, they desisted and scampered away, laughing, to the harem. Padre Manoel went his way, and I strolled through the divans, of which there were three. In one of them, a lovely girl, about sixteen, was sleeping out her siesta upon the cushions, with a cashmere thrown over her. A babe reposèd upon the snowy breast, where late it fed, and the infantine mother slept so sound, so soft, so free from care, that it seemed unkindness to wake her to the world again; yet the deep azure of her eyes, shining through their transparent lids, excited so lively a curiosity to see them open, that I doubt that even Cymon's nascent ‘good manners’ would have given way, had such an Iphigenia slumbered in her pat's!”

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